UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

The Individual in a Flaming World - - - - - - - *Stanton A. Coblentz*

Federal Union - - *John G. MacKinnon*

The Faith by Which I Live - *Daniel Sands*

The Study Table

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Contents

EDITORIAL—

Editorial Comments—JOHN HAYNES HOLMES 195
Jottings—JOHN HAYNES HOLMES 198

ARTICLES—

In Memoriam: Eleanor Elizabeth Gordon—AVIS GORDON VESTAL 198
Federal Union—JOHN G. MACKINNON 199
The Individual in a Flaming World—STANTON A. COBLENTZ ... 201
The Faith by Which I Live—DANIEL SANDS 203
James Vila Blake—CHARLES H. LYTTLE 205
Thoughts on War—DOROTHY BUSHNELL COLE 206

POETRY—

War—PATRICIA BENTON-MEDNIKOFF 197
Kings—DONALD HATHAWAY 207

THE STUDY TABLE—

America and the Post-War World—JAMES M. YARD 206
A Notable Contribution—CHARLES A. HAWLEY 207

CORRESPONDENCE—

Construct a Peace That Will Endure—E. T. GUEST 208
Shameful Truth—LYDIA NILSSON STJERNBERG 208

THE FIELD—

Seventy-fifth Anniversary of the Ann Arbor Unitarian Church .. 194

The Field

"The world is my country, to do good is my Religion."

Seventy-fifth Anniversary of the Ann Arbor Unitarian Church

In 1835, a group of unidentified liberals who felt that they were able to support "sustained preaching," wrote to Nathaniel Stacy, an itinerant preacher of the Universalist church, and invited him to Ann Arbor. Originally from New York State, he was then in the "wild and trackless country" south of Lake Erie. Then past fifty, he writes in his memoirs, "I felt justified in changing my position, so that I might enjoy at least a temporary release from the extreme fatigues I had so long endured."

He came to Ann Arbor in July via boat and stage from Erie, Pennsylvania, and found that his prospective parishioners, several of whom he had known in central New York, had a completed meeting house which he lost no time in filling with eager listeners.

For five years he preached, occasionally converting a staunch Calvinist, and noting that "never, since the time of Saul of Tarsus, have there been more complete conversions." He was succeeded by Dr. T. C. Adam, a retired physician, educated at the University of Edinburgh. A Doctor Smead followed him, and in 1847, on a visit to Ann Arbor, the Reverend Mr. Stacy found a Dr. S. Mills in charge of the parish.

Although the present church was formally organized in 1867, there was an organization which extended back several months previous to this. On May 14, 1865, Articles of Association were signed by thirty men and ten women, who were "desirous of securing to ourselves and our families the advantage of religious instruction and fellowship." Several of these were Quakers, the families of Jacob Volland and Richard Glasier being especially active. Within the year, they called the Reverend Charles Brigham from Taunton, Massachusetts, to be their minister. Services were held in the old Court House until the Methodist society moved to their new church on State Street. Their old meeting house at Fourth and Ann Streets was then purchased.

On January 21, 1867, at two o'clock an Monday afternoon, twenty-two people met at the Court House for the last time and went in a body to their new church home. There, the Articles of Association which were adopted had been drawn up by James B. Gott, a lawyer who sang bass in the choir. The Reverend Mr. Brigham was elected president of the new society and Lawrence D. Burch, Clerk.

From that day forward, the work has proceeded without interruption. Charles Brigham laid strong the foundation, serving until 1877, when he returned to the East in ill health. J. H. Allen served as temporary pastor until 1878, when Jabez T. Sunderland came to

(*Continued on page* 208)

UNITY

"He Hath Made of One All Nations of Men"

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Editorial Comments

JOHN HAYNES HOLMES

I

Lewis Gannett writing in the New York *Herald-Tribune* on Christmas Day:

> Christmas of 1917 I was in Paris, and Christmas of 1918 I think I was in Troyes. . . . I remember, at some time not far from Christmas, walking through the great Troyes cathedral, and reading on the wall a tablet in memory of a prince of the Church who had, I think, been born in Germany, served his church in Italy, in Poland, in Palestine, and died in office in France. I think this priest had lived in the thirteenth century; it seemed ironic, in that wartime, to read of a career so unconsciously and peacefully international—in what we call the Dark Ages. It couldn't have happened in the twentieth century, I thought. Not in 1918, and not today.

There is nostalgia in this lovely recollection. The story of that prince of the Church rings in the heart like church bells far away. But the melody is jangled a bit by the reference to the thirteenth century as "the Dark Ages." No, the Dark Ages had ended long before that enlightened century came along. These Ages began with the fall of Rome in the fifth century, and passed with the reign of Charlemagne in the ninth century. In this period of fighting and chaos and unbridled barbarism, a churchman could no more have followed the international career of the Troyes priest than a contemporary priest could do so today. The great spirits of the Dark Ages were hidden away in quiet refuges far from the violence and fury of the times, keeping alight in the hour of black midnight the candles of culture and religion. If civilization survived the Dark Ages, it was because of these devoted churchmen. Then, in the ninth century, came the dawn of a new age, which is known in history as the Middle Ages. It seems strange that there should be confusion between these two periods, for Medievalism was one of the great civilizations of all time. Europe was more nearly a single society in this age than at any time in all its history. This medieval society had a single culture, a single religion, a single art. It produced the cathedrals, developed a theology as marvellous as the philosophy of Greece, and fostered a learning from which has sprung all the knowledge of our time. The thirteenth century marked the glory of this age. Then indeed could a German serve his church in Italy, Poland, and Palestine, and be buried in honor in France. For, under the lead of Christendom, a true internationalism had been established. And all this was lost in modern times—and now we are sweeping straight back to the Dark Ages. Already, in the light of the Troyes priest, we are there again. How long, O Lord, how long!

II

Gandhi stands fast and firm in his pacifist position. Come wind and weather, war and peace, the great Indian remains unchanged, for his convictions are rooted in what to him is Truth. The supreme evidence of his unwavering loyalty to *Ahimsa* these days was his resignation from the post of leadership of the All-India Congress Party. This action turned on a resolution passed by the Congress Committee at Bombay on September 16, 1940, refusing cooperation with the British Government in the prosecution of the war. Now apparently this resolution is withdrawn in favor of "material association" with the Empire. This led to Gandhi's statement in repudiation of this pro-war policy:

> If any one thought, as I did [said Gandhi], that the door to Congress participation in the present war was closed forever by the Bombay resolution in favor of non-violence, they now know that the door was not quite closed. The Congress has now through its working committee made it clear that the door is not altogether barred against Congress participation in the war, certainly not on the ground of non-violence.

Gandhi might have retained his leadership, but this would have been to oppose the majority of the Congress now apparently in favor of the war effort; and this, in spite of his unyielding refusal to support the war, he would not do. Retirement, of course, is nothing new to Gandhi. He has resigned more than once before, always to return with his principles intact and his prestige undiminished. In office or out, he remains the unchallenged leader of the Indian people. And always non-violence shines, like a star, as the guiding signal of his way through whatsoever darkness. In this present crisis, he has made his personal position clear:

> I must continue the civil disobedience movement for freedom of speech against all wars, with such Congressmen and others . . . who believe in non-violence.

As Gandhi thus retires, momentarily, as statesman in responsible charge of Indian policy, he emerges the more potently as prophet of the soul for all mankind. Always he has varied in these positions—now nationalist leader, and now religious saint and seer! But there can be no question where he will ultimately be ranked—with Buddha, Jeremiah, Jesus, Tolstoi, among the spiritual saviors of the race. The perfect evidence of his eminence is his utter fidelity to his ideals. It is characteristic of all supreme leaders of the spirit that they are moved not by circumstance but by conviction. The Nazarene went not more purely to the cross than the Mahatma to this last act of abnegation.

III

At a recent meeting in London of the English Council of Christian pacifists, Canon Charles Raven, chaplain to the King, said: "If Christ is crucified afresh by the sin of man, we ought to be with him on the cross." At this same meeting, the German Pastor Franz Hildebrandt, friend of Niemoller, said: "The only effective method of overcoming the evil of Nazidom is the acceptance and pursuit of the way of Christ through pain, death, and hell." In a letter from London, dated November 20th, Vera Brittain, the famous English author, wrote: "The only thing that can hope to outmatch the sin of the world is not a might that can destroy, but a love that cannot be destroyed." Through these noble statements runs the same three-fold note of spiritual understanding—that war is the consequence of "the sin of the world," that suffering even unto the cross is the sole method of redemption, and that the secret of redemption is love that may lead "through pain, death, and hell," but cannot itself be either destroyed or conquered. This note is distinctive of religious pacifism, which in such statements is seen to be far separated from political or social pacifism. The latter has much to say about economic causes, and political rivalries, and bankrupt statesmanship, and the imperialistic system. But no one of these, or all of them together, leads to the clear-cut conviction of the spirit. Religious pacifism has its origin in the consciousness of God, and God's universal kinship with mankind, and God's will of righteousness and love. Religious pacifism rests in the faith that God's will is the sole law of life, and that only through love, therefore, can the world be saved. "Not by power, nor by might, but by my spirit, saith the Lord." In this religious sanction there is an authority that can be found in no economic principles or political precepts. The early Christians would have hardly been so impressive had they based their action on considerations of the cruelties and evils of Roman imperialism. What makes the example of these Christians so moving even to this day is the spiritual viewpoint that dominates all the literature of their time, beginning with the books of the New Testament. There was no answer to these men and women who refused to sacrifice to the Emperor and to take up arms to fight under his banners, when they talked about the God who "hath made of one blood all nations of men"—no answer except persecution. But persecution has not come in England—to the glory of England be it said!

IV

The fall of Manila, a sad and tragic disaster, brings memories to the minds of those of us who are able to think back a half-century or so. How did America ever get into the Philippines anyhow? The answer to that question lies in the story of the Spanish War (1898-99). Admiral George E. Dewey sailed into Manila Bay in that war, and, in a gallant feat of naval arms, sank the Spanish fleet in the harbor. Then, instead of sailing away after he had done what he had been ordered to do, Dewey held on and with the army captured Manila and thus took the first step in the later military conquest of the archipelago. From the standpoint of war, this was all perfectly right and proper. It was fighting the enemy, Spain, wherever she could be found. But after victory was won and the war done, there rose another question—as to whether it was right and proper for the United States to retain her conquests on the other side of the globe. This precipitated one of the great debates in American history, centering around what came to be known as the issue of anti-imperialism. There sprang up in this country an anti-imperialist party dead set against the retention of the Philippines, led by Senator George Frisbie Hoar for the Republicans and William Jennings Bryan for the Democrats. Their argument was simple. First, from the standpoint of principle, it was wrong for this nation, dedicated to freedom, to take over a conquered and subject people and rule them as colonists. This was tyranny. Secondly, from the standpoint of policy, it was unwise to launch this country out upon imperialistic adventures which would sooner or later plunge us into far-flung and disastrous wars. None that lived through that period can ever forget the eloquence of Senator Hoar as he pictured the dark and blood-stained future into which the retention of the Philippines was bound to lead us. This eloquence would undoubtedly have turned the scales had it not been for the compromise of a promise to the Filipinos of ultimate independence, and Mr. Bryan's change of mind, in one of the least creditable episodes of his career, in favor of the so-called imperialistic design. All this was more than forty years ago, and the actors in the drama are all dead. If they were alive, would they not see in present-day events the harvest grown from the seeds planted in 1898-99? There is no beginning or end to the processes of history. The Spanish War itself sprang from causes farther back. But there was a decision made in 1899 which might not have been made—and it was fateful!

V

The Negro situation in this country, in relation to the war, is getting pretty serious. In addition to disturbances and riots breaking out here and there, Mr. Walter C. White, Executive Secretary of the National Association for the Advancement of Colored People, has issued a statement to American Negroes which is startling. While supporting the fight against Nazi Germany and Japan, Mr. White warns against war hysteria and recalls the aftermath of the last war. Says this highly responsible and loyal American citizen:

> Memories of all Negroes except those of the very young are bitter-green regarding the last World War. We were taken up to a mountain-top and promised that if we gave without stint of our lives and resources we would enjoy after the war democracy in full measure. Instead of that some of our soldiers were lynched for wearing the uniform they had worn in France fighting to preserve democracy. The Ku Klux Klan was revived and I need not list what it and other fiendishly anti-Negro organizations and individuals did in an effort to give less, rather than more, opportunity to Negro Americans.
>
> In this moment of hysteria and peril, therefore, I urge Negroes to use their brains and to avoid thereby going overboard hysterically. I urge them to keep their eyes and minds open. I urge them to remember that the declarations of war do not lessen the obligation to preserve and extend civil liberties here while the fighting is being made to restore freedom from dictatorship abroad. Admittedly this is not going to be easy to do. But we must continue to be the spearhead and the acid test of democracy in the United States. If we fail we shall contribute to a dictatorship after, as well as during, the war.

This statement is explained and justified only by the gross injustices heaped upon Negroes in these war days, of which Mr. White is abundantly aware. Thus, there is the continued refusal of the Navy Department to admit Negroes into the national service except as messmen. There is the outrageous segregation of Negroes by the United States Army. There is the denial to Negroes in many places of all opportunities to join in civilian defense on equal terms with whites. There is the banning of Negro carpenters, plumbers, and other workers from labor in army camps. There is growing racial discrimination, under the stress of war excitement, in ordinary social life, as, for example, the rejection of six Negro students by the University of Tennessee despite laws guaranteeing equality of educational opportunity. That things of this kind cannot go on without serious consequences is obvious. That the whole war effort is going to be hopelessly handicapped if twelve million of our citizens are alienated from sympathy and cooperation should be evident. The Negroes of this country are utterly loyal and devoted, and able as well. They are already so enthusiastic for the war, in spite of the injustices visited upon them, that one of their outstanding leaders feels moved to warn them against "hysteria." It is time, high time, that Negroes were granted their full rights of citizenship.

VI

It is encouraging to note that, with every nerve strained to the prosecution of this war, the public is beginning to recognize again the demoralizing influence of liquor. A drunken soldier or sailor is not a pleasant spectacle, to say the least, and already it is being agreed by persons of all shades of opinion on the general question of alcoholic beverages that it must be made illegal to sell liquor under any circumstances to men in uniform. Then the Pearl Harbor story has begun to leak out—that "alleged looseness during the Japanese blitzkrieg on December 7th," as the World Prohibition Federation puts it, had something to do with what happened. Which has prompted the Federation to uncover the fact that "more than 350,000 gallons of ardent spirits were sent to [Hawaii] in 1940, . . . and largely consumed by the relatively small number of our countrymen there" (see special article in the *Christian Science Monitor,* January 3rd, page 3)! A campaign for wartime prohibition is now well under way, and has already prompted the introduction of no less than six regulatory or prohibitory bills into Congress. One of these bills, originally introduced by the late Senator Sheppard and now sponsored by Senator Johnson, of Colorado, would protect the armed forces of the nation by banning the sale of "booze" in areas surrounding army camps. The liquor lobby in Washington is of course fighting this bill tooth and nail. The Sheppard Enabling Amendment, as a second bill is called, would enact the substance of the old prohibition law without a constitutional amendment. Other bills prohibit radio liquor advertising, interstate circulation of liquor publicity, scientific tests to determine degrees of intoxication of motor vehicle operators, prohibition of the sale of liquor in the District of Columbia, one of the wettest spots in the country, and so forth. Sweeping changes in public sentiment on this question are noted by the "dry" advocates. Another big swing is on, which promises sharp reaction from the "wet" victory of nine years ago. There needs only a genuine exhibition of what liquor actually does to a community, especially in times like the last war and this war, to disgust the public with the whole demoralizing business. "Booze" in any form strikes straight at the morale of the people and the safety of the nation. Most newspapers will not say a word about it, and the radio will not whisper it—the income from liquor ads is too valuable to be lost! But the danger is nonetheless present, and must be dealt with.

War

Howling sirens consume the streets
As planes throb in the sky.
A shadow falls upon the land
Where men are born to die.

No peace remains on mangled earth,
Grimly, the days are sealed,
Yet hope uplifts the human heart
Like sunlight in the field.

PATRICIA BENTON-MEDNIKOFF.

Jottings

When the government placed its ban on golf balls, to the end of conserving the rubber supply, it seemed as though we had encountered the first major catastrophe of the war. Frantic men went rushing to the stores. Anguished country club officials saw fatal losses in memberships. Panic was nation-wide among sportsmen. Which raises the question—is this the way we are going to win the war?

A London citizen, Albert Emil Davies, former chairman of the London County Council, has said:

> It is absurd to think that you in New York will have to undergo such a series of bombings as we have had in London and elsewhere in England. I just can't conceive it.

If "absurd" in New York, how much more in inland cities! Mr. Davies conceives a "token" bombing as "within the bounds of possibility." But nothing serious! So we may as well keep calm.

Lewis Browne and Sinclair Lewis, famous authors both, have been conducting this season a series of lecture-debates. Now all that is needed is to add Upton Sinclair to the set-up to have a perfect combination.

The Japanese bombing of Manila, according to American dispatches, destroyed churches, hospitals, and other public buildings. The American bombing of Bangkok, according to Japanese dispatches, destroyed churches, hospitals, and other public buildings. If bombers could destroy military objectives with the flawless accuracy with which, according to enemy dispatches, they destroy churches and hospitals, this war would soon be over.

Stalin purged his generals some years ago, and straightway built up a military machine which has not only stopped the German invasion but thrown it back in confusion. Now Hitler is purging his generals. Is this in the hope of producing the same result before it is too late?

The religious press in this country is almost unanimously "presenting arms." But we still have the *Friends Intelligencer* and *Fellowship*—and, in England, the *Christian Pacifist.*

JOHN HAYNES HOLMES.

In Memoriam: Eleanor Elizabeth Gordon

AVIS GORDON VESTAL

The Reverend Eleanor Elizabeth Gordon was born October 1, 1852, the eldest of six children of Samuel and Permelia Alvord Gordon. She was born in a log cabin, on the 160-acre farm which her grandparents, John and Elizabeth Smith Gordon, had bought in 1831, upon their arrival from Peterboro, N. H. This cabin, in Montebello Township, Hancock Co., Ill, was located in what is now the city of Hamilton. Her death occurred on Tuesday, January 6, 1942, in the brick house, which replaced the pioneer home in 1857-8, known as the "Gordon Homestead." Her family and friends near and far had honored her 89th birthday last October with many messages of good will. She is survived by two sisters, Miss Alice Gordon, with whom she lived, and Mrs. Willard Gordon, also of Hamilton; a sister-in-law, Mrs. Robert Gordon, of Hamilton; a niece, Mrs. C. L. Vestal, Park Ridge, Ill.; and three nephews: Donald Gordon, Hamilton, Ill., Ernest Gordon, Willow Springs, Mo., and Roger Gordon, Fairfax, Va.; three grandnieces: Laveta and Eleanor Gordon, Hamilton, Ill., and Mrs. Robert Hussman, Portland, Ore.; and a grandnephew, John Robert Gordon, St. Louis, Mo., and a great grandnephew, Lynn Robert Gordon.

Active in mind until her sudden death, Miss Gordon had a fund of information about the early history of Hamilton, as her grandparents were among the very earliest settlers. The ancestral Homestead is now entirely within the limits of Hamilton, and the present City Park, opposite to her home, was once a part of that tract. She remembered clearly the difficult years of an earlier war, for her father, "Squire" Samuel Gordon, was a volunteer in the Civil War, serving his country more than three years of that period, while her devoted mother endured the hardships of an army wife, left at home with four young children. She could tell of the grief in her home when the news of the death of President Lincoln was received.

Her early education was in a small private school conducted by Miss Eva Gregg, daughter of Thomas Gregg, the historian of Hancock Co., and in the public schools of Hamilton. She also attended the University of Iowa and Cornell University. All her long life she was a teacher and preacher. Her classroom experience began in the one-room rural schools of Hancock Co., Ill. She later taught in Centerville Ia., for two years, becoming assistant principal; and was principal in the school at Humboldt, Ia.

Through her father Miss Gordon was descended from a long line of Scotch-Irish Protestants, who came from Scotland to Ulster, or Northern Ireland, where they held to the Presbyterian faith. Samuel Gordon's ancestors, the Gordons, Martins, Smiths, Harknesses, Morrisons, Mitchells, came to New England in the great Scotch-Irish migration period, 1719-49, settling in eastern Massachusetts, and moving soon to Peterboro, N. H. There, the early Presbyterians developed into a Congregational church organization, and, still later, this pioneer group, and their descendants, became the Unitarian Church of Peterboro.

Religious discussions, presenting both the very orthodox and the liberal points of view, were very common in the Gordon family, in Miss Gordon's girlhood, for her mother, Permelia Alvord Gordon, was the daughter of a pioneer Baptist preacher, the Reverend Samuel

Alvord. Samuel Alvord's wife, born Ursula Smith, was the lineal descendant of a number of ministers in the very earliest years of the founding of New England, each of these Massachusetts and Connecticut ministers being the first or the second pastor of a pioneer congregation, several of them graduates of English universities, and some of them imprisoned or banished because of non-conformity with whatever religious thought the English government favored at the moment. Among these ancestral leaders in spiritual matters were: Elder William Brewster, of the *Mayflower,* one of the founders of Plymouth, Mass., in 1620; the Reverend Ephraim Hiut, associated with the Reverend Mr. Wareham, in earliest ministry at Windsor, Conn.; the Reverend Robert Peck, of Hingham, England, and Hingham, Mass.; the Reverend James Fitch, of Norwich, Conn.; the Reverend Edmund Schaeffe, Cranbrook, England; the Reverend John Boyse, Halifax, England; the Reverend Peter Prudden, Milford, Conn.; the Reverend William Thompson, of England; the Reverend William Wetherill, of Scituate, Mass.; the Reverend John Lothrop, Barnstable, Mass.; and the Reverend Henry Whitfield, Guilford, Conn. She was also a descendant of Governor John Webster, of Conn., and of Major General John Mason, commanding the Connecticut army which won the Pequot War in 1637.

As between the orthodox and the liberal religious influences of her childhood, Miss Gordon chose the latter. She was one of three Hamilton women to pioneer in the ministry of the Unitarian faith: the Reverend Mary A. Safford and the Reverend Caroline Bartlett Crane being the other two. As the Reverend Eleanor Gordon, she was ordained at Sioux City, Iowa, May 8, 1889, and began her long period of ministry there, associated with the Reverend Mary Safford. Her Ordination Certificate, which she retained as one of her most cherished documents, was signed by two women and two men, all ministers in Iowa or Illinois at that period: Marian Murdoch, Pastor, Unity Church, Humboldt, Ia.; Jenkin Lloyd Jones, Pastor, All Souls Church, Chicago; S. S. Hunting, State Missionary for Iowa, and former Pastor, First Unitarian Church, Des Moines, Iowa; and Mary A. Safford, Pastor, First Unitarian Church, Sioux City, Iowa.

Between 1889 and her retirement the Reverend Eleanor Gordon held regular pastorates in Sioux City, Iowa City, Des Moines, and Burlington, Iowa, and preached upon occasions as "supply" in Ida Grove and Keokuk. She was also pastor in Fargo, N. D. Her last parish was in Orlando, Florida. She was also Secretary to the Iowa Unitarian Conference and editor of the periodical of that faith, *Old and New,* Des Moines, Ia. A number of sermons and articles have appeared in other journals, such as the Des Moines *Mail and Times,* UNITY, and *Christian Register.* During her pastorates her inauguration of a "Study Hour" was a feature especially remembered. In these informal lecture periods philosophy and poetry were often the themes, and her parishioners remember her "Poetry Hour." Even after her retirement from the pulpit she conducted such classes in her home in Hamilton. During the years she was called upon to speak before church, civic, and women's organizations, such as Unitarian Conferences, D.A.R., Kiwanis, historical groups, and the like.

Coincident with her activities as a teacher and preacher she pioneered in another cause, that of woman's suffrage, being one of the early leaders and organizers in the state of Iowa, and working for years to obtain legal rights for her sex, both by state and national legislation. At one time she was vice-president of the Iowa Equal Suffrage Association.

For the interest of her family she compiled a biographical booklet series, featuring her formative influences and professional years, the first being printed as, *A Little Bit of a Long Story;* the next, *The Second Chapter in a Long Story, Five Years in Humboldt, Iowa, 1880-1885.* The last chapter completed is still in manuscript form.

Federal Union

JOHN G. MacKINNON

It would be possible to hold a formal debate on the question "Is man a reasonable creature?" I take it we accept the affirmative of this proposition, for unless we do this discussion has no pertinence. We do not accept it glibly, easily, finally. We accept it in the hope that it is true and in the expectation that we can prove it true. We do not accept man's alleged reasonableness as the final solution of the grave domestic and international problems which are facing us. We accept it rather as the possible basis upon which we can fashion answers, imperfect, to be sure, but perfecting themselves slowly with the constant application of more reason, imagination, intelligence, and planning.

The most pressing problem the world has faced for the last quarter-century or more has been the problem of how to organize ourselves so as to eliminate the tendency toward and the necessity of international warfare. Understand I do not consider this our only problem or our only important one. There are problems of economics, of social relationships, many, indeed, which are vitally important to us if we are to build a satisfactory world. But the most pressing is the problem of international war, because unless it is solved we shall probably have no chance to apply ourselves to the others.

At the close of the last war we were hopeful, because the idea had been conceived of a League of Nations. Bound up with the birth of that idea were many high and humanitarian ideals. Our hopes have been shattered. We have observed the impotence of the League of Nations. We have seen the high and humanitarian ideals seep out of the concept one by one. We are now faced with another war, a war which, back there in 1919 and 1920, we hopefully felt never could happen.

If we are reasonable creatures we can profit by our mistakes and plan upon the basis of what we have learned. We have learned these things:

1. A peace made or dictated by governments rather than by people cannot be a lasting peace. The people of no nation had a voice in the peace of Versailles. The peace councilors were representatives of the governments in question. They were appointed by those governments and responsible to them. They were not elected by the people to carry out popular wishes.

2. Governments in a league—which is simply an alliance on a grand scale—are going to place their interests as governments before the interests of the League. Whatever seems to any government a desirable policy at the moment will be followed, although it means the complete sabotage of the League and its machinery for international settlement of disputes.

3. The principle of national sovereignty is the rock upon which the League of Nations foundered. When every nation, as an accepted and honored principle reserves to itself the right to decide what it shall do, and the right to do what it decides to the extent of its power, it will cooperate with a League of Nations only when it is to its own advantage to do so. This is the system we have been living under since the rise of nationalism. It is international anarchy.

4. Economics must be an integral part of any peace settlement if it is to remain a permanent settlement. People must live, and such economic adjustments must be made as will enable them to live with some degree of satisfaction in their own eyes.

In my opinion our hope lies along a trail blazed by the founders of this nation. Near the close of the eighteenth century they faced the problem of the relationships between thirteen nations, each insistent upon its sovereignty. These nations were farther apart, in point of time and communications, than any nations in the world today. The founders of this nation discovered that the league of nations which they were operating under the articles of confederation would not work. They solved their problem by forming one nation out of the thirteen. It seems to me that they have pointed the direction we must take.

Our most fruitful and hopeful way out of our present situation is through Federal Union. I do not know how fully it is necessary to explain the plan of Federal Union as proposed by Clarence Streit in his two books *Union Now* and *Union Now with Britain*. At any rate here is the heart of the plan in a few words.

1. Unite the democratic nations by forming a union (like our American union) to defend their liberties and to preserve the rights of free men. Begin now with the more experienced democracies which are still free: The United States of America, Australia, Britain, Canada, Eire, New Zealand, and South Africa. Pledge to admit the suppressed democracies as soon as they are free to join, and other nations as soon as they develop or restore democratic rights.

2. The people, not the governments, will elect representatives to the union congress, upon the basis of population, as we Americans do. It may be pointed out that in a league or an alliance each nation has one vote, and unanimity is the rule of action. In a union congress, representatives do not vote as delegates of their nations but as representatives of the block of people who elected them. Majority is the rule of action.

3. The people will give to the union government only those duties which can best be performed by such a union, specifically: A union citizenship, a union money, a union customs-free economy, a union postal and communications system, and a union defense force and foreign policy. In other respects the union will leave present governments as they are, guaranteeing each member nation the right to govern its home affairs, just as the state is related to the United States of America.

4. Such a union will, from the start, embrace one-third of the world's territory, and command the seas. It will largely control essential war materials. It will, as a union government, administer all non-self-governing territories belonging to member nations, such as Hawaii, Puerto Rico, Alaska, and India, until such time as they can be fully admitted as members of the union.

5. The advantages of being in this union, under freedom, will be so overwhelming that other nations will desire to join and can be admitted as rapidly as will best serve the purposes for which the union is formed. In other words, it will grow just as our union has grown from thirteen to forty-eight states. This is the road we ought to take from here! There are several reasons why it is vitally necessary for us to follow it now:

1. We would be out on a very precarious limb if England and Russia should collapse. This program would guarantee us against the disaster of a separate peace by England. No one considers that a possibility, but no one considered a separate peace by France a possibility before the invasion of the lowlands. Consider how much better England's position would have been today if France had accepted England's last-minute offer of union. Continental France would have been lost, but the French navy and all the colonies would have been in possession of the union government and would have been participating in the war on the side of the union government instead of being used by Hitler against England. Federal Union *now* is a very sane form of insurance.

2. An immediate Federal Union with Britain, as outlined by Streit in his second book, would give us voting power, in proportion to our population, in the congress which would govern the nation and conduct the war. We would have not one vote to the five of the British Empire in an alliance, but actually more votes in the congress than they.

3. More important, still, we would have voting power in proportion to our population in the making of the peace. Woodrow Wilson's idealism might have had more effect upon the peace of Versailles if he had had more than one vote to cast. The Federal Union plan will give us an opportunity to make the peace through representatives of the people rather than through representatives of the governments.

4. The union, begun now, and enlarged at the conclusion of the war, would form a genuine interstate government, which the League of Nations was not, and never could be. Sovereignty, or the right to be answerable only to itself, would have been taken from each member nation and bestowed upon the Federal Union Government at the beginning. Such a union, with the doors open to other nations to enter as rapidly as they achieved a status of self-government, would be able to maintain a continual and lasting peaceful structure of peoples in the world.

5. This plan does not ignore or shelve the economic question. It involves a customs-free economy within the borders of the Federal Union. This means a free trade area of greatly enlarged scope. The expansion of this union to include other nations as soon as they

are ready to be democratic nations would offer equally free access to the economic resources of the world to any people that did not prefer dictatorship to democracy.

6. Such a union, even if it did not grow beyond the fifteen democracies originally proposed by Clarence Streit, would be so powerful that it could keep peace in the world as Britain did for the century between 1815 and 1914. Even this would be an improvement over our present international anarchy, although I should hope it would grow into a world federation. This plan embodies the use of knowledge gained between 1918 and now, and is, I believe, the road we should follow.

Federal Union is not a vague dream. It is feasible and possible. We can start doing it right now. The first step is for the United States to take. We should offer an immediate plan of Federal Union to the other six remaining democracies: Great Britain, Canada, Union of South Africa, Australia, New Zealand, and Ireland. We should do it now without waiting, as England did in her offer to France, until the fifty-ninth minute of the eleventh hour. Clarence Streit proposes that through our congress we make this offer in the form of a Declaration of Interdependence, with a provisional Inter-Continental Congress of about one hundred members, to be set up to govern the Federal Union for the duration of the war. Upon the conclusion of the war (successfully for our side, we hope), a constitutional convention should be called, of elected delegates from all the present democracies and those former democracies which will then have been restored to freedom. This convention will draw up the constitution under which the larger Federal Union will thenceforth operate. An integral part of that constitution will be the post-war settlement; i. e., the open door policy of the union, which will give, if not immediate economic opportunity, at least the promise of economic opportunity to all who will cooperate upon the bases of freedom and democracy.

I do not think this program is easy. No easy program is possible in today's world. But Federal Union holds the hope of a fruitful solution of this most pressing of our problems, the problem of international anarchy. Many difficulties must be overcome in making this plan effective. But I know of no plan with fewer difficulties, and I know of no other plan with half the hope for a successful solution of our major problem, which this one carries.

The federation of man, or the commonwealth of the world, is a far-flung dream. But the first step toward it is one which we can take now. And I see no hope for us, I see no future save a recurring cycle of wars resulting ultimately in chaos, unless we do take that step. This, I believe, is the direction in which we must move, or find ourselves in ruin and barbarism.

The Individual in a Flaming World

STANTON A. COBLENTZ

Probably never in all history has human life been quite so cheap as today. Never have the rights and blood of so many individuals been viewed with such a predatory coldness. Never have the men, women, and children of so many lands been forced to drain the bitter draught of destitution, violence, and terror; never have such prodigious engines of havoc and slaughter been utilized or even conceived. It is true that ascendant groups have occasionally, on a more limited stage and with less formidable weapons, displayed utter callousness toward death and suffering: for example, the Assyrians who cut off the hands and feet of captives or flayed them alive; the Romans who turned the paving stones of Carthage and Jerusalem red with blood; and the horsemen of Genghis Khan and Tamerlane, with their indiscriminate burnings and their heaps of skulls. Yet while not forgetting the black episodes of history—of which there are, unfortunately, a myriad—one cannot deny that ruthlessness has never been so world-wide nor so devastatingly powerful as today. Moreover—and this is in some ways of almost equal importance—never before has it been possible to publicize so thoroughly the deeds of brutality and horror, so that the panorama of the world's distress becomes so appallingly manifest.

Side by side with the wholesale and almost universal destruction of property and lives, there has been a growing tendency to minimize the place and importance of the individual. Most of all, an attitude of scepticism as to the worth of the individual life has become evident. Where so many are taken, what can the one matter? Where human beings are blotted out like flies in bombed cities and on torpedoed ships; where they are exterminated by the hundreds of thousands on the battlefields; where they are pursued like hunted beasts by dive bombers and air-borne machine guns; where they are herded into prison camps, and enslaved, tortured, and abused regardless of personal dignity or distinction—where all this has become the order of the day over large portions of the earth, how can we hold an exalted opinion of humanity, or continue to harbor the old-time conception of a "divine" or "immortal" soul? Such is the question that, not unnaturally, many have asked. And while it may be doubted how many have thought it out to a conclusion, it is certain that thousands have reached the obvious and easy assumption.

And this, it seems to me, is most unfortunate; for it is perhaps more cryingly necessary today than ever before that we not only properly evaluate the individual, but see man's life as something not altogether ephemeral and gnat-like. Here is the question of a fundamental philosophy—of a philosophy upon whose pivot the entire future of civilization may swing. For if you and I and Tom, Dick, and Harry be really unimportant; if we actually be but evanescent motes, who may be expunged utterly from the scheme of things, to be replaced by other motes of equal insignificance; if our aims and our hopes and our activities are after all as trivial and as transitory as the fluttering of a browned autumn leaf—does it matter so very much, then, if our churches and theatres are blasted, and if we are shocked or battered out of existence?

But if, on the other hand, there be some fundamental or cosmic meaning to human life; if a man be more than a shell that may be emptied forever by a bullet or

a noose; if the visible phase of our existence be but the part of a greater phase lived in the invisible; if nothing can ever be ultimately settled by a sword-thrust or a cannonade, and some indestructible element in man must survive the most ferocious bombing attack or blitzkreig, to fulfill some purpose beyond the reach of storm troopers or the Gestapo—then, obviously, we will not look to the battlefield alone for the solution of our troubles. Nor will we continue to regard the expenditure of countless human lives with a nonchalant toss of the shoulders; nor hold the easy view that blood is equivalent to water. But we will do everything possible to husband our human resources, which we will hold precious in ways not now apparent nor even surmised.

Indifference to life is symptomatic of something baneful in the very spirit of civilization—of a false mental focus, of a perversion of vision that does not confine itself to the autocrats of the moment. Nor do we have to look far and deep in order to diagnose the disease. It is to be seen in that preoccupation with externals which has become an outstanding characteristic of modern life. It is to be seen in the wheels and engines of an age that has elected a machine its god; in the machine-made toys, gauds, and trinkets for which we compete; and of that power over men and nations of which the machine is the physical embodiment. It is to be observed in the conflicts of the marketplace, in the slash-and-tear attitude of trade, in the lavishness of the wealthy, and the "keep-up-with-the-Jones" attitude of the less well-to-do. The recreations and diversions of modern man no less than his daily labors are for the most part concentrated upon one object: the external. True, lone poets do brood in their midnight dens, lone mystics meditate, and lone scholars read and ponder: but these are too exceptional to leave any decisive impression upon the roaring mid-current of our life. It is the surface values that we admire, the surface values that we know and live with; and, accordingly, the surface values determine our perspective. And since the essential truths are not upon the surface, these are necessarily overlooked.

Specifically, how can a man whose whole being is concentrated upon *things* be aware of the existence of anything except things? The hardware dealer whose thoughts are all of saws and screws, of dollars and cents; the stock broker whose ideas are monopolized by margins and by the day's rating of Consolidated This and Amalgamated That; the real estate dealer whose mind centers around taxes, rentals, and percentages of returns; the fashionable lady whose spirit is focused upon brooches, gowns, and silk stockings; the business executive whose thoughts in his leisure hours do not range beyond a bridge game or a round of golf; the young blade who kills all possible time for reflection with "joy rides" and alcoholic bouts—these and thousands of others, unless chance should turn their gaze inward during spare hours, can have no awareness except of the superficial, and consequently of the illusory and the relatively unreal. Seeing only such tangible and matter-of-fact things as merchandise and bank accounts, living only with such tangible and matter-of-fact things, how indeed can they be expected to have any perception of the inner realities?

Because of this limitation, it seems to me, that the deeper, guiding currents of the universe forever elude them. Since their vision is bounded by matter, they assume that matter is all; since they have had no glimpse into the spiritual reservoirs that underlie all physical things, they conclude that man is but flesh, doomed to wither and fade like the grass of the field. And, for this reason, they are lulled into carelessness or indifference toward the wastage of human life. Oppression and war are seen in a less terrible light; for what is man, after all, more than the mote of dust in the sun? The blighting of countrysides, the obliteration of cities, the persecution, the torture and the death of innocent millions—these are observed with comparative composure, for since nothing matters in the ultimate, why be concerned over such mere incidents of mortality? No, let the individual drain what joy he can from this transient existence! Let him eat, drink, carouse, and not spill any of the honey of the moment out of foolish regard for his fellow man—such is all too likely to be the attitude of one whose vision is nursed upon externals.

And because such an attitude has become prevalent among millions of men and women, it is possible for leaders, often with wide public support, to descend to the monstrous *reductio ad absurdem* of persecutions, massacres, and wars of an unexampled brutality.

In what direction, then, might men have turned to avoid the catastrophe? In one direction only: the direction sought by all great thinkers, seers, and creative artists; the direction taken by Gautama when he meditated beneath the bo-tree, the direction pursued by Jesus and Confucius and Lao-Tse, by Pythagoras and Plato and the authors of the Vedanta, and by every oustanding philosopher and religious leader throughout the ages. It is not in the world of the senses that the truth about man's spirit can be learned; any more than it is in a subterranean world that the light of the stars may be studied. But he who shuts out the external universe and digs down, deep down beneath all outer layers, may be rewarded by an illumination as of a blind man suddenly seeing.

I do not speak from surmise in making this assertion; I speak out of the strength of personal experience—man's single window upon reality. Through such experience, I maintain, and only through such experience, can we gauge external events in perspective, and gain any insight into the deeper reality of man. And such experience, it seems to me, is the birthright and the necessity of all; from which, unfortunately, most men today are excluded by the thick, blinding crust of the material. Could more of us go forth alone into the seclusion of the hills or the forest; could more of us be allowed the leisure to commune with ourselves even amid the tumult of great cities; could more of us discover that solitude may be the road to knowledge, and isolation the path to wisdom; could more of us perceive that the things which we call real are too often only phantoms, and the things which we call phantoms are real; could we put external objects in their proper place, not disregarding them, but not holding them as all-important—then perhaps in time we could come to see that man is a spiritual no less than a material being, an entity whose confines are not in any particular corner of time or space. And if this recognition became widespread, the atrocities of despotism and aggression would no longer be possible. For these, if my analysis be correct, are but the by-products of a diseased civilization; a civilization imperiled, without realizing it, by the malady of spiritual blindness.

The Faith by Which I Live

DANIEL SANDS

It is with great humility that I have prepared a statement of the faith that is in me; for any who have ventured, even a little way, into the field of philosophy recognize that at best we are "like children gathering pebbles on a boundless shore."

I present this statement of belief, not as a final, complete, unchanging position which I must defend for the rest of my days, but rather as a cross-section of my thinking today, as a cross-section which will grow and develop—changing day by day under the influence of new knowledge and continued thought. Neither do I present this statement as a denial or disparagement of that which I omit. It is true that I omit much of conventional belief—because it is not real to me. Common honesty demands that a statement of my belief should contain only those convictions which are vital and effective in my life and thought. To equivocate is to be unworthy of my calling. To deny the validity of thought other than my own is to be equally unworthy.

These beliefs are mine. They are real. They have proved valuable to me for daily living.

I shall discuss first, "What I Believe about the Universe"; and, second, "What I Believe about Man."

With regard to the origin, first cause, and destiny of the Universe, I confess a complete and humble agnosticism. I do not know! Neither do I know of anyone who does know! Philosophers of all ages have given themselves to speculation about origin and destiny, but the results have been strangely inconclusive. Since I can accept no theory of supernatural revelation, I have no alternative other than a reverent agnosticism.

This, however, does not mean that I am not interested in origin and destiny! When I go out under the moon and the stars—see them, each following its own orbit in constellations unbelievably complex; and beyond them other constellations, all orderly, all dependable, all operating according to unchanging law,—I cannot but ponder upon origin and destiny. But meanwhile I must live here and now! It behooves me to know, and to understand as completely as possible, the nature and laws of the Universe in which I live.

I see a Universe of Law—orderly, undeviating, impartial, impersonal, stable and dependable. It is vast—beyond my ability to comprehend. It fills my soul with awe and wonder at its quiet majesty—as I consider even the little which I know and understand of its complexity and its unchanging obedience to natural law.

Mankind, "long fed on boundless hopes," has been accustomed to expect favors of a Universe of which he believed himself to be the central figure. His religion has been a technique for manipulating the Universe to his own ends; of gaining the good will of a hypothetical and supernatural god in order that he might, through special favor, attain a satisfying life upon the earth.

The Hebrew Covenant was a contract by which Jehovah, in return for certain acts of worship and the blind observance of certain laws, promised to provide the good life for the children of Israel. "And ye shall be my people, and I shall be your God!" Most conventional religion is in essence a contract by which man, as a reward for obedience to the supposed will of the ruling power of the Universe, will obtain a pleasing and satisfactory life. Such has been the faith of multitudes of sincere men and women. So long as it was not subjected to the test of scientific investigation—so long as to question was a sin—this faith gave meaning and comfort.

But as early as the time of Job, thoughtful men were realizing that there existed a yawning chasm between the theory of faith and the actual experience of life. Job said: "This is too wonderful for me" and surrendered. Christianity attempted to meet the problem by postulating the fulfillment of faith in a life after death. But this too was a surrender, since the second life was still under the control of the same God, Jehovah, who had failed to keep his covenant with man in this life. Many still urge upon us the comfort, the peace, the hope, which this faith has given to man through the ages. They fail to remember the awful disillusionment when faith is not fulfilled.

The problem of suffering has been the major problem of the religions of the world because it betrayed the weak point in their whole intellectual structure—a belief in a Universe which can be influenced and controlled by the prayers and rituals of men.

After the agony of readjustment was over, I found in an impartial Universe of Law, more of comfort, more of security, more of hope than I ever found in the faith of my childhood, for, even while I was still too young to think it all out, there was a feeling—never put into words—that religion was belief in something which did not square with the experience of life.

No longer expecting favors, I am not dismayed when they do not come. Realizing that tragedy may come to me any day, I have striven to find sources of strength to meet it bravely when it comes. Realizing that if I am to have the good life I must earn it for myself, I have put aside all facile dreams of special favor and have paid the price of the happiness I have enjoyed. Realizing that if the good life is to be made available for all I must give the best I have to the cause of human welfare.

In this Universe of Law, I see much to encourage me in the quest of the good life. I see at work through untold millions of years, a Life Force, persistent, dependable, law-abiding, irresistible in its progress. I see tiny stringlike plants growing in marshes. I see tiny stringlike water animals evolving. I see larger and more complex water animals. I see land animals, reptiles, mammals, walking apes,—and, finally, man!

But I see more! I see man, filled with a divine discontent with the life of a mere animal. I see him making tools of flint, tools of stone, tools of iron. I see him learning to use the fire which once only frightened him. I see him harnessing the ox and the horse, and forcing them to do his bidding. I see him designing intricate machinery to do what heretofore only his own hands could do.

I see still more! I see man learning to preserve his thoughts upon wood, upon stone, upon the skins of animals, and in books. I see him learning to cooperate with his fellows in tasks too great for the individual. I see the law of the jungle slowly giving place to the law of coöperative effort.

And in all, I see this mysterious Life Force, working, working, working! Never defeated—more dependable than the everlasting hills and more valuable to man than were all the gods of old. I say, more valuable, for man can use this Life Force—he uses it every day!

He can learn its laws; and by adjusting to these laws, build the conditions which produce the good life for himself and his fellows. The old religion attempted to shape the conditions of life by means of prayers to the gods. The new religion adjusts directly to the Universe, learns its laws, and uses these laws to build the good life here and now! Instead of praying that the plague be averted, we vaccinate ourselves and our children!

I turn now to my belief about man.

I believe that man is raw material for a continued creative evolution. I have very few illusions about the actual state of man today. During many years in the slums of our cities I have seen the lowest common denominator of human depravity. Limited by ignorance, limited by poor heredity, limited by a selfish and cruel environment, man often presents a sorry picture.

But I have boundless faith in the future of man. That same Life Force, that same divine discontent, that same God which was at work through millions of years of creative evolution is still at work. And it is at work within man, as irrepressible as it was in the first tiny stringlike plant. Witness the growth of intelligent adjustment to the Universe from the stone age to our own day. Witness the strides ahead within the last century in medicine, in invention, in education, and in the adjustment of human relationships—more achieved in one century than in hundreds of years before.

As man learns more he will go farther and farther toward a more complete adjustment to the Universe. I say, I have boundless faith in the future of man.

The future of man will be built, first, upon a conditioned heredity. Birth control, as the term is commonly used, implies merely the limitation of offspring. Conditioned heredity demands not mere limitation of offspring, but demands a high quality of offspring. It demands that the physically and mentally fit reproduce to the limit of their ability to care for offspring, just as insistently as it demands that the unfit shall cease to reproduce. The time will come when any union which does not seem reasonably sure of producing either healthy offspring, or no offspring, will be considered an immoral union; when any union which lacks the sanction of science will be considered just as immoral as we today consider a union which exists without the sanction of church and state.

The future of man will be built upon a conditioned environment. Poverty must be eliminated. Much of it will be overcome through the higher level of intelligence and ability resulting from a conditioned heredity with its new and higher conception of what constitutes a moral union.

But a conditioned heredity is not enough—we must have justice in the distribution of the profits of industry. I stress the word justice—not a snatching of profit either by industry or by labor, but a just distribution. This will be a long time coming, but let us remember that the problems of the machine age are still very new—and its problems are very complicated. The final adjustment will be made—either by a peaceful, orderly, progressive recognition of the rights and mutual interests of employee, employer, and consumer; either by this, or by a disastrous upheaval—a revolution—which will set the whole process back for a generation or perhaps a century.

It is to be hoped that the human sympathy, the good sense, and the enlightened selfishness of industry, of labor, and the consumer, will see to it that the readjustment is made in an intelligent and orderly manner. But, make no mistake, the economic problems which harass us will not be solved until this adjustment is made.

In a conditioned environment there must be the blending of social and selfish motives of conduct. The motive of personal profit must be blended with that of service to all. I emphasize that word "blended." I do not believe that the motive of personal profit can, or should, be eliminated; it can, however, be softened, balanced, and in a measure controlled by the higher motive of justice, brotherhood, and love.

Another element in a conditioned environment is the elimination of war, the outlawry of that waster, which, only a generation ago, buried the flower of the nations beneath wooden crosses "over there," and is again busy with its gruesome task. We are saddened that more was not accomplished at the peace conferences. Rather, let us take heart that peace conferences were even held! A few years ago we were encouraged by the slogan "Outlawry of War." Has that ideal failed utterly?

True, we are at war again, but who are the outlaws in the eyes of the world today? Who but the aggressor-dictators—Hitler, Mussolini, and the military clique in Japan?

Let us remember that according to conservative estimates it took 80 million years before life appeared on the earth; 96 million years more before the appearance of the fishes; 26 million years more before the reptiles; and 4 million years more before the first of the mammals; 206 million years before man's distant ancestors appeared on the earth.

We have been accustomed to look upon man as a finished product, who was found good in the eyes of his creator, but later "fell" through disobedience. Instead, man is a mere infant; his day has scarcely dawned. Sir James Jeans has said: "As measured by the time clock of the stars, humanity is a baby three days old." The glory of his maturity is far, far ahead. Man is just beginning. The better day will come. You and I shall not see it—save by faith—but after us, our children's children will dwell in a world of brotherhood!

No discussion of man is complete without some reference to the question of personal immortality. Primitive man saw his neighbor fall into a deep sleep of exhaustion after the chase; saw him lie an inert mass for hours; and then saw him awaken to vigorous life again. At other times he saw the same thing—except that his neighbor did not waken. What could be a more natural explanation than that man had a detachable spirit or soul, which left the body during sleep and left permanently at death? The thought of all the ages has added very little to this hypothesis of the savage. There is no scientific evidence to support any theory of personal immortality. Neither is there any adequate denial. We do not know! Again I must confess a reverent agnosticism. I do not know!

In the absence of factual data, many have found comfort in an optimistic hope. Such a hope is legitimate and those who mourn are entitled to all the comfort which it may give—unless it is allowed to carry them off into a realm of dreamy expectation of "future life" to the negation of interest in life here and now. But whatever may be our belief concerning personal immortality, of this we may be absolutely sure; there is an immortality as real as the glory of the morning, as real as the magic beauty of the stars, as real as the music and aspiration and poetry of the world; the immortality of those who

have lived nobly, the immortality of those who have added to the sum of human happiness and goodness, the immortality of influence, the immortality of the better self!

This, then, is "My Philosophy," the faith by which I live:

I believe in a Universe of Law, orderly, unchanging, impartial, impersonal, and dependable in its undeviating obedience to Natural Law.

I believe in a Life Force, persistent, law-abiding, and irresistible in its progress; creative through the ages, still at work, and of inestimable value to man as he learns to make use of the laws by which it operates. That Life Force I call God.

I believe that man is raw material for a continued creative evolution through which the good life may be made available for all.

I believe that the day of man may be hastened as more and more of us give ourselves to the creative task.

To that task I give all I have!

James Vila Blake

CHARLES H. LYTTLE

One of our Unitarian poet-ministers of high rank was James Vila Blake, whose memory is kept alive, especially in Chicago, a hundred years after his birth (January 21, 1842) by many impressive and beautiful mementos. One of these is the Unitarian Church in Evanston, in whose founding (1891) Mr. Blake was very active and whose ministry he served from 1897 to 1916. His warm-hearted sympathy as a pastor, as well as his rare literary artistry are there attested not only by the simple and beautiful church building, but by an inscription he wrote for a memorial tablet to three little girls who perished together in the Illinois Theatre fire. Its tender feeling and noble faith are expressed so delicately that it seems well worthy of wide recollection:

Where the wind carries me
I go without fear or grief;
I go whither each one goes,
Thither the leaf of the rose,
And thither the laurel leaf.

Here be our loves, suns, stars,
Fields and trees;
But God's sweet gifts to them
Exceed all these—even these.

Of similar poetic beauty is the Covenant of the Third Unitarian Church of Chicago, which Mr. Blake served as minister from 1883 to 1897:

Love is the spirit of this church and Service is its Law. This is our Great Covenant: to dwell together in peace, to seek the truth in love and to help one another.

Two of Mr. Blake's hymns have a place in *Hymns of the Spirit:* "Father, thou art calling" (No. 18) and "O, sing with loud and joyful song" (No. 420). Many others he wrote, one of which is given below, with the suggestion that it be revived in our churches and church schools this Easter-tide, not only in his memory, but for its intrinsic beauty and hopefulness. In this way he carried on the tradition of the Second Unitarian Church of Brooklyn, New York, (united with the First in 1925), whose first two poet-ministers, Samuel Longfellow and John White Chadwick, were the teachers and friends of his boyhood. From Harvard College and Divinity School he graduated to serve our churches in Haverhill, Boston, (Parker's Twenty-eighth Congregational), and Quincy, Illinois, passing then to the two in Chicago. Colleagues with him in the expansion of the Western Unitarian Conference were those other literary giants, Gannett, Hosmer, Jones, Learned, James H. West. Like them, also, Mr. Blake spoke a brave word for the progressive humanitarian reforms of the day; and in the Third Church they still cherish the story, for use whenever the freedom of the pulpit is in question, of how Mr. Blake one Sunday asked his congregation to sign a petition to the Governor for clemency for the anarchists who, on scanty circumstantial evidence, had been convicted of inciting the "Haymarket Riot." Ten to fifteen of the people left the church never to return. Most of the congregation stayed faithful—whether or not they signed the petition, which later received full justification.

In the following hymn, taken from the old *Unity Hymns and Chorals* (a much neglected treasury of Unitarian devotion), Mr. Blake has expressed not only Man's agelong hope at the coming of the spring, but also the positive faith of immanental Theism, which believed in the ethical predestination of the whole evolution process, in stars and rocks, in seeds and souls; which preached and published this faith so eloquently that in a time of intellectual confusion, American religion was kept *en rapport* with science, though orthodoxy would have censored, even outlawed, the latter.

The softened mould is brown and warm,
The early blossoms break,
And loosened streams along their banks
A mossy verdure make.

A dewy light broods o'er the earth,
A sweetness new and rare;
And tumults of brook, bird and breeze
With music wake the air.

Awake, O heart, awake, and learn
The secret of the spring;
From winter sleep it comes like light,
Or as a bird on wing.

And if I shall be winter-locked,
As sometime I may be;
If bitter storms and freezing snows
Come whirling down on me—

Let me lie patient, like the earth,
And say, "This shall be rest";
And then, O Lord, at thy dear call
Arise, renewed and blest.

Poetry Contest

The Western Poets Congress announces the Josephine Hancock Logan $25.00 Poetry Prize. Subject: Life in the twenty-first century. Judges: Lucia Trent and Glenn Ward Dresbach. Anyone may submit any number of poems in any recognized form not longer than thirty lines, prior to May Day, 1942, to Lucia Trent, 202 Madison Street, San Antonio, Texas. Clarity, dignity, and sanity will count.

Thoughts on War

DOROTHY BUSHNELL COLE

Scholars tell us that English is the most wonderful of languages. It seems they mean by this that in English we have more words to express slight differences of thought than in any other language. For example in English the word "sheep" means a live animal in a pasture, where the word "mutton" means sheep dead and prepared for food for human beings. Similarly we have the two words "calf" and "veal" which make lengthy explanations about the animal unnecessary. And this fecundity of words they tell us is typically English, typical of the richness of our vocabulary, of our speech inheritance.

But after years of thought on the subject, years of working at a solution for the problem of war, I am saddened by the thought that the English word "war" is insufficient, is misleading, is responsible for balmy thinking, and a muddled approach to a solution of the problem.

War is evil we know. So is kidnaping, so are robbery and theft, so are arson and rape, so are murder and manslaughter. We condemn all these as evil, as anti-social, as outside the pale of civilization. When they appear we put a stop to them, we become a united people, a united civilization against them. But in all these other evils we discriminate between the evil and the victim of the evil. We do not lump together the kidnaper with the child kidnaped, we do not confuse the robber with the person robbed. When and if we say that we hate kidnaping, we do not mean we will have nothing to do with the kidnaping because we do not like it; we mean, rather, that we will stop the kidnaper. We, society, will use force if necessary to stop the doer of evil, the breaker of the law.

So we must forget the word "war" and think of "the aggressor" and "the victim of aggression." We must not argue like the pacifists who say they cannot conceive of fighting war with war, we must argue that the disturber of the peace must be stopped in the world community, just as he is stopped in a local community—stopped at all costs, with force if necessary.

Why should a maniac be allowed to run loose in a community, to destroy, to burn, to kill? We do not hesitate a moment to shut him up in an institution. We feel virtuous to protect society from him. Why should a maniac nation be allowed to run loose in the world community, with misguided nations sitting by thinking that because they hate war it will not come to them, thinking that because they are virtuous no deranged or misguided people could trespass on their domain? The aggressor is the enemy of mankind. Do we need to belabor that point more? Let us forget war with its implication of guilt on the part of everyone partaking of it.

Let us accept the fact that the aggressor is our enemy just as fire uncontrolled is our enemy.

Then our next problem is: "If fire breaks out who is responsible for putting it out?"

Suppose fire breaks out in a neighboring house, or block, or village. It is a dangerous fire sapping the energies of the people, trying to extinguish it, who live in the house or block or village where it is raging. Perhaps they will not be able to put it out. The question rises as to whether outsiders should come and help.

To the outsiders there are three considerations, or three variables that motivate them.

First, if the fire is not put out it may very possibly spread to the home or block or village of the outsider, so that he is confronted with the need of helping his neighbor to help himself.

Second, there may be no danger of the fire spreading, but the thought may come to the outsider that some day his house or block or village may be burning and if he helped these people in distress, they will also do likewise when the tables are turned.

And, third, there is the thought that here are people in distress, people that need help desperately. We, the outsiders, can give that help, not because we hope to "cash in" on our altruism some day, not because we see danger to ourselves, but purely and simply we want to give that help because something lofty in our backgrounds, some germ of what we call the Christian spirit, that has entered into our inner consciousness, some conviction that character building, altruism, is the *sumum bonum* of existence—because these things predominate in us and cause us to act almost involuntarily for the right. We jump to save the drowning child, we report the robber in the next house to the police, we do endless things from no sense of reward whatever, because we are the partakers of social inheritance. We have survived as a people in direct relationship to our ability to broaden the confines of our own individual consciences.

The Study Table

America and the Post-War World

TWO WAY PASSAGE. *By Louis Adamic. New York: Harper & Bros.* 327 *pp.* $2.50.

What can America do about the post-war world? You have often asked that question. This book is the best answer I have seen.

"We all came from somewhere; from many lands. That was the passage here," says Mr. Adamic, "now we've got to go back. This is the passage back. We've got to take to Europe our American revolution, our accumulated American experience." That is the gist of it.

This book, it seems to me, is the greatest challenge ever made to the imagination and the courage of Americans. Roosevelt and Willkie could shake the world if they should get the idea within the covers of this book —really get it.

I doubt if there is as important a book for Americans of all nationality backgrounds to read this season. It is a *must* book for politicians and preachers, for carpenters and bankers and miners and magnates. For old-stock and new-stock Americans.

This is a book that had to be written. The best man in the United States to write it was Louis Adamic.

He has done the best job of his life. If ever there was a tract for the times, this is it.

It is as entertaining as it is challenging. Adamic knows how to tell a story—and there are some good ones here. His chapter on "Europe in America" is thrilling and his story of the "Festival of Nations" in St. Paul is amazing and fills one with hope.

He goes into some detail in his chapter on "The Passage Back." It is fascinating.

The radio has done away with hemispheres. There are still marks on the maps, but there are no hemispheres. We are inhabitants of one world.

America can never be isolated again. In fact the only Americans who ever were really isolated were the Indians. The United States must henceforth accept its responsibility, not as part of the Western Hemisphere but as a part of the world. When you consider our resources, our tradition, our dreams, and our experiences of freedom, it may not be too much to say that the United States at this moment is the most important part of the world.

If ever there is a better world, the United States will have to do its part in building it. We must not shy away from our responsibility ever again.

JAMES M. YARD.

A Notable Contribution

NEW GATEWAYS TO CREATIVE LIVING. *By Hornell Hart. New York: Abingdon-Cokesbury Press.* 197 *pp.* $1.75.

THIS IS THE VICTORY. *By Leslie D. Weatherhead, New York: Abingdon-Cokesbury Press.* 276 *pp.* $2.00.

JESUS AS THEY REMEMBERED HIM. *By Chester Warren Quimby. New York: Abingdon-Cokesbury Press.* 220 *pp.* $1.50.

ADVENTISM. *By William Peter King. New York: Abingdon-Cokesbury Press.* 134 *pp.* $1.00.

Both the Abingdon Press and the Cokesbury Press have in the past made very real contributions to the religious and cultural life of America. Now that the two publishing concerns have united as the Abingdon-Cokesbury Press we may look for an even greater contribution, and the output so far under the new name justifies our hope. The four books herein reviewed deserve to be studied and read together since they supplement one another at every point.

New Gateways to Creative Living by Hornell Hart is an attempt to apply the operational technique of science to the discovery of the creative forces which may remake life for the individual and for society. With such "action patterns" any aged believer or sceptic can find a new significance for life, since the universe is creative. Man should, therefore, be a creative builder. Again and again, the author emphasizes the primacy of the inner world. He, like this reviewer, has much sympathy with the Quaker attitude, The sensory or outer world has meaning through the inner life.

Leslie Weatherhead in his really great book, *This Is the Victory,* takes up where Hart leaves off. Without the technical phrases which make up much of the latter's vocabulary, Weatherhead, who is a polished writer of beautiful prose, gives an affirmative vote for the faith that the church has moderately affirmed. Writing from the midst of London where he is pastor of the famous City Temple, he seeks "to stiffen spiritual morale." Even while he writes "the house trembles with the vibration caused by the firing of guns, and the explosion of bombs." War is always futile, but the majority of people are so blinded by propaganda that they do not see this fact of facts. Hence our philosophy has broken down, and we see now that God has been left out. The author quotes one of the Axis powers as saying in effect that a people cannot be Christian and patriotic. This may be true. He continues to quote the Axis leader: "Do you really believe the masses will ever be Christian again? Nonsense! Never again! That tale is finished. No one will listen to it again." Doctor Weatherhead meets this challenge in his book. It is a great book. Get it and read it.

Having read Doctor Weatherhead's great book, you will want to know more about Jesus' way of life which he advocates for the solution of the world's problems. Doctor Quimby's book is important at this point. This is a different attempt to write a biography of Jesus. Sometimes this reviewer thinks that Charles M. Sheldon's *In His Steps* is the best biography of Jesus ever written. The effect of a personality on the actions of another is the road to understanding that personality. So is it in Doctor Quimby's biography with its emphasis on Jesus' mind, motives, unpopularity, and so forth. What effect did he have on those who remembered him, those who wrote the Gospels? This is a challenging book written from the modern point of view.

And now having come to the end of the list there is the ever-pertinent question: when will He come again? Dr. King in his careful study, *Adventism,* goes over all the facts in a most dispassionate manner. Jesus brought many crises to individuals and to nations, but the greatest crisis he brought was his own departure. After being with the disciples long enough for them to know him as a friend, he suddenly left them. This adjustment was the most difficult that his followers, in all the course of historic Christianity, have ever been called upon to make. Again, it was perfectly natural that they should expect him to return. If God once intervened in history by sending such a personality as Jesus why should he not repeat the procedure? Hence groups all down the Christian ages have looked for "the second coming." Today as the world suffers in this continuous world upheaval, these apocalyptic groups will multiply. This book is the best discussion of the subject in print.

The American reading public should be grateful to Abingdon-Cokesbury for this timely assortment of books which, taken together and read with care and discernment, will help many people to a more rational and sensible understanding of the world in a time when studied destruction instead of creative living has the average man in its power.

CHARLES A. HAWLEY.

Kings

There can be but one king to a kingdom,
And few the lords of a land;
And yet—in God's world empire
A million kings may command.

For when His charter reaches
The last far shore and town,
The scepter of earth will be service,
And love the only crown.

DONALD HATHAWAY.

Correspondence

Construct a Peace That Will Endure

To UNITY:

I submit the following received in a letter from one of the present generation now fighting the war which they inherited from us:

I enjoy UNITY as much as, perhaps more than, any other periodical. The philosophical approach to problems of our world is soothing, after the too factual accounts we have to endure in every informational source.

I was particularly interested in the articles, "Our 'Christianity'?" by Jesse Holmes, and "The Dilemma of Civilization" by Georg Walen, showing why liberals must support the war in order for any kind of decent world to survive.

I am a pacifist in theory, I guess. That is, I think wars are unnecessary, unintelligent, evil. But I think an entirely new and *different* world organization for settling difficulties must be set up before we can eliminate them.

I think it has got to come through *groups,* and cannot be achieved at this stage of social evolution, by the conversion of *individuals* to Christian principles.

But so long as our world is organized, as at present, on the basis of competitive power groups or nations or races, there will be wars; and the group which has reached some pretense of humanitarian ideals, will have to fight to survive. That is just reality.

Whether Mr. Roosevelt or Mr. Churchill will be able—if we win——to fix up a new kind of world order, or whether some of us will need several more wars, and several generations of insecurity before being willing to sacrifice for a cooperative world organization, is yet to be seen.

But I think we shall have made some steps forward if the Allies win.

Needless to say, I think that those who are not responsible for winning the war, are terribly responsible for anticipating and seeing clearly the problems of the peace.

We need to review and ponder, as John Nevin Sayre does in *Fellowship,* the kind of diplomacy and technique which contributed to this war, and to preach and raise questions about the kind we think would have helped.

I think there are a host of people—not just the militarists of other countries, but the holders of special privileges here—who are going to stand in the way, and that is why I am inclined to think that they will have to suffer through some more wars and some more depressions, and we shall have to put off the millennium several hundred years.

The writer of this letter has wide contacts from coast to coast, and I believe reflects the spirit of this time in contrast to the hopeful, cocksure one of the last war.

I regard it as a great challenge to set about constructing conditions for a peace that will endure.

E. T. GUEST.

Silver Creek, N. Y.

Shameful Truth

To UNITY:

I want to thank you for publishing the article "Our 'Christianity'?" by Mr. Jesse H. Holmes in the December, 1941, issue of UNITY. I am not thankful for the need of saying what he did. The truth that he expressed is a shameful one. It hurts to admit that I, too, "have been driven to the conclusion that the so-called Christian doctrine as now taught and Christian churches as now organized and directed are a handicap and a burden to our civilization."

These are certainly "not pleasant things to say" and it is regrettable that they will "hurt or anger many"—but it is time for this to be said aloud. It is true (as John Haynes Holmes quotes in this same issue of UNITY) that "The Church, which was to be the Bride of Christ has become the concubine of Caesar."

Is it any wonder that we "Christians" are held in contempt? Our hypocrisy has brought us into the horrible mess we are in, out of which there seems now to be no way except by outdoing the devil in devilishness.

I agree with Mr. Jesse Holmes that "we should stop the pretense of awe or even respect for teachings which lack even a slight amount of evidence or probability. We should substitute a religion based on actual, . . . describable and testable experience . . . which has some connection with genuine values of life. . . ."

Mr. Jesse Holmes asks: "Cannot we do better?" I *know* we can, if we *will.*

In the January, 1942, issue of UNITY, in a letter commenting on Mr. Jesse Holmes' article, Mr. Victor S. Yarros says: ". . . There is need of reason. . . ." Man may be "incurably religious," but surely by now he must have reached the stage where he can count *unreasonable* religion *out.*

LYDIA NILSSON STJERNBERG.

THE FIELD

(*Continued from page* 194)

Ann Arbor from the Baptist communion and began the longest ministry the church has ever had, two decades. During this time, as the town and University grew, a new church was built and dedicated in 1882—the fine Normandy structure of native field stone.

Joseph H. Crooker, one of Mr. Sunderland's discoveries, succeeded him in 1898. Originally a school teacher at Napoleon, Michigan, and a self-made minister without an academic degree, he gave to the Ann Arbor Church a distinguished ministry which effectively coped with all the vexing problems which came at the turn of the century. His scholarly pen produced tracts which are still being printed by the American Unitarian Association.

Henry Wilder Foote came in 1906 and preached his strong Biblical sermons for four years, leaving to take a post in Boston with the American Unitarian Association. He did invaluable work in building a choir and strengthening the various church organizations, such as the Fortnightly Club. He was active in such interdenominational meetings as the Congress of Religion and the convention of the Church and Guild Workers of State Universities. Through these he brought well-known Unitarians to Ann Arbor, such as Francis Peabody.

Percy M. Dawson came in 1910 from Johns Hopkins University, where he was a teacher. Eager to serve in the liberal ministry he brought what he later called "too much of the harshness of honesty, too much of the arrogance of insight." He befriended the socialist movement on campus, but failed to maintain the interest of the majority of the church which he said, "has for twenty years been recognized as conservative among the churches of the Western Unitarian Conference." His program was rejected but in later years of social stress, it is noteworthy that students then on campus who were influenced by him, have since espoused positions in the field of civil liberties and human rights, which have brought them national recognition.

In 1912 Robert S. Loring came to Ann Arbor from another University church, Iowa City. He steadied the church, and carried it through the difficult war years. He had an apartment upstairs in the parsonage and a German family occupied the remainder of the house. In a time when card-playing and dancing were taboo among church people, he added the present parish house to the church and encouraged the social life of students under the auspices of religion. After six years, he went to Milwaukee, from which post he recently retired from the ministry.

In 1919 Sidney S. Robins came from the Kingston, Massachusetts parish and for nine years ministered to the church in the "jazz" period following the war. It was not a fruitful time for any church, and Doctor Robins took an active interest in community affairs, opposing gambling devices at the County Fair and becoming president of the Rotary Club. His sermons were scholarly and philosophic. From here he went to teach philosophy in Lombard College, and from there to St. Lawrence University, a Universalist school at Canton, New York.

Harold P. Marley came in the Spring of 1929 from a ministry in the Disciples of Christ church. Just as the church was recovering from a period of discouragement, the depression struck, and the thirteen years which have followed have been surcharged with social problems, rumors of war; and now, war itself has again come. In this time the Minister and the Trustees have courageously faced the implications of world issues for religion. At the same time, Mr. Marley has sought to develop a dignified and aesthetic religious service which would provide an inner strength to those who have felt the pressure of the world outside.